

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 22nd October 1892.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.		Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
BENGALI.						
Fortnightly.						
1	"Ahmadí "	...	Tangail, Mymensingh	600	15th October 1892.	
2	"Bankura Darpan "	...	Bankura	.....		
3	"Grámvási "	...	Ramkristopur, Howrah	1,000		
4	"Kaliyuga "	...	Calcutta	.....		
5	"Kasipur Nivási "	...	Kasipur, Barisál	280		
6	"Navamihir "	...	Ghatail, Mymensingh	500		
7	"Sadar-o-Mufassal "	...	Tahirpur, Rajshahi	.....		
8	"Ulubaria Darpan "	...	Ulubaria	700		
Tri-monthly.						
9	"Hitakari "	...	Tangail, Mymensingh	800		
Weekly.						
10						
11	"Bangavási "	...	Calcutta	20,000	15th	ditto.
12	"Banganivási "	...	Ditto	8,000	14th	ditto.
13	"Burdwán Sanjivani "	...	Burdwan	335		
14	"Cháruvartá "	...	Sherpur, Mymensingh	400		
15	"Dacca Prakásh "	...	Dacca	2,200		
16	"Education Gazette "	...	Hooghly	825	14th	ditto.
17	"Hindu Ranjiká "	...	Boalia, Rajshahi	212		
18	"Hitavádi "	...	Calcutta	.....	13th	ditto.
19	"Murshidábád Pratinidhi "	...	Berhampore	.....		
20	"Navayuga "	...	Calcutta	500		
21	"Prakriti "	...	Ditto	.....		
22	"Pratikár "	...	Berhampore	609		
23	"Prithivi "	...	Calcutta	.....		
24	"Rangpur Dikprakásh "	...	Kakinia, Rangpur	.....		
25	"Sahachar "	...	Calcutta	800-1,000		
26	"Sahayogi "	...	Barisál	342		
27	"Sakti "	...	Dacca	.....		
28	"Samáj-o-Sáhitya "	...	Garibpore, Nadia	1,000		
29	"Samaya "	...	Calcutta	3,000		
30	"Sanjivani "	...	Ditto	4,000		
31	"Sansodhini "	...	Chittagong	.....		
32	"Saraswat Patra "	...	Dacca	300		
33	"Som Prakásh "	...	Calcutta	600		
34	"Srimanta Sadagar "	...	Ditto	.....		
35	"Sudhákár "	...	Ditto	3,100		
	"Sulabh Samáchar "	...	Ditto	.....		
Daily.						
36	"Banga Vidyá Prakáshiká "	...	Calcutta	500	11th to 15th and 17th October 1892.	
37	"Bengal Exchange Gazette "	...	Ditto	.....	14th and 17th ditto.	
38	"Dainik-o-Samáchar Chandriká "	...	Ditto	1,000	14th, 17th and 18th ditto.	
39	"Samvád Prabhákár "	...	Ditto	1,500		
40	"Samvád Purnachandrodaya "	...	Ditto	300	14th, 15th, 17th and 18th ditto.	
41	"Sulabh Dainik "	...	Ditto	.....	14th, 15th, 17th and 18th ditto.	
ENGLISH AND BENGALI.						
Weekly.						
42	"Dacca Gazette "	...	Dacca	.....		
HINDI.						
Monthly.						
43	"Darjeeling Mission ke Másik Samáchar Patrika."		Darjeeling	50		
44	"Kshatriya Patriká "	...	Patna	250		
Weekly.						
45	"Aryávarta "	...	Calcutta	750		
46	"Bihar Bandhu "	...	Bankipore	500	13th October 1892.	
47	"Bhárat Mitra "	...	Calcutta	1,200	13th	ditto.
48	"Champaran Chandrika "	...	Bettiah	350		
49	"Desi Vyápari "	...	Calcutta	.....		
50	"Hindi Bangavási "	...	Ditto	.....	17th	ditto.
51	"Sár Sudhamdhi "	...	Ditto	500		
52	"Uchit Bakta "	...	Ditto	4,500		

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Date of papers received and examined for the week.
URDU.				
Weekly.				
53	" Al Punch "	Bankipore ... ..	.....	14th October 1892.
54	" Anis "	Patna ... ..	.....	
55	" Calcutta Punch "	Calcutta ... ..	.....	
56	" Darussaltanat and Urdu Guide "	Ditto	340	
57	" General and Gauhariasfi "	Ditto ... ..	.....	17th ditto.
58	" Mehre Monawar "	Muzaffarpur ... ..	.....	
59	" Raisul-Akhbari-Murshidabad "	Murshidabad	150	
60	" Setare Hind "	Arrah ... ..	.....	
61	" Shokh "	Monghyr ... ..	.....	
URIYA.				
Monthly.				
62	" Asha "	Cuttack	165	For Chaitra 1298 B.S.
63	" Echo "	Ditto ... ..	.....	
64	" Pradip "	Ditto ... ..	.....	
65	" Samyabadi "	Ditto ... ..	.....	
66	" Taraka and Subhavartá "	Ditto ... ..	.....	
67	" Utkalpravá "	Balasore ... ..	.....	
Weekly.				
68	" Dipaka "	Cuttack ... ..	.....	18th September 1892.
69	" Samvad Váhika "	Balasore	200	
70	" Uriya and Navasamvád "	Ditto	420	
71	" Utkal Dípiká "	Cuttack	420	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
Fortnightly.				
72	" Paridarshak "	Sylhet	480	
73	" Silchar "	Silchar	500	
Weekly.				
74	" Srihatta Mihir "	Sylhet	332	

I.—FOREIGN POLITICS.

The *Bihar Bandhu*, of the 13th October, says that the Amir of Cabul, seeing that a war is inevitable, is conferring with his Chiefs as to whether a war should be declared against the British Government or against Russia. The writer's information is that the Cabuli Chiefs are inclined to a declaration of war against the British Government.

BIHAR BANDHU,
Oct. 13th, 1892.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Hitavadi*, of the 13th October, says that the other day the authorities of the Park Street thána informed the Deputy Commissioner of Police that the native constabulary of the thána had mutinied, whereupon the latter, accompanied by a European Superintendent and 12 European constables, went to the thána and found every thing quiet. Since then 30 to 35 constables have been suspended. There ought to be a thorough enquiry into the matter. The conduct of the thána authorities towards their subordinates should, among other things, form a subject of close enquiry. Is the officer fit for service through whose fault all his subordinates become disobedient and disaffected?

HITAVADI,
Oct. 13th, 1892.

3. The *Banganivási*, of the 14th October, says that thefts have become rife in Mulagor, Kangatchi, Napará, and other villages only a few miles from Calcutta. People cannot go to sleep in the night for fear of being robbed. During the late Durga Puja festival a theatrical performance was given at the "Bara Bari," but no audience could be had during the night, and the performance had therefore to be deferred till daybreak. The police are, however, quite indifferent in the matter.

BANGANIVASI,
Oct. 14th, 1892.

4. Referring to the Lieutenant-Governor's circular, prohibiting the employment of chaukidars on menial work, the *Bangavási*, of the 15th October, says that, as many such circulars have been issued ere now, the writer will make no comment upon the one just sent out except this, that he will only wait to see how far the police authorities are able to carry out the Lieutenant-Governor's instructions after the poorly paid chaukidars have been placed completely under the thána people.

BANGAVASI,
Oct. 15th, 1892.

(b)—Working of the Courts.

5. The *Darussaltanat and Urdu Guide*, of the 14th October, is glad at the appointment of Syed Nurul Huda, Joint-Magistrate and Deputy Collector of Saran, to the Officiating Judgeship of the district.

DARUSSALTANAT
AND URDU GUIDE,
Oct. 14th, 1892.

6. The *Bankura Darpan*, of the 15th October, says that much oppression is being committed in the district of Bankura in connection with the reassessment of the road cess there. People are being fined, sometimes more than Rs. 100, for the offence of delay in the submission of returns. In some cases, people upon whom notices calling for returns were not served in time have had to pay fines. Babu Ramvishnu Ganguli, of Palasboni, was served with a notice on the 27th Bhadra, 1299 B.E., but was fined for not having submitted his return before the 10th of that month. The poor man sent his return three days after receipt of a post card asking for a return, and yet his prayer for a refund of the fine has been rejected. Again, the people whose estimate of the produce of their lands is being found shorter than that of the Deputy Collector are being criminally prosecuted, and fined Rs. 30 to Rs. 40, the amount of the fine being fixed in such a way as to prevent them from appealing.

BANKURA DARPAN,
Oct. 15th, 1892.

7. The *Bangavási*, of the 15th October, has the following:—

BANGAVASI,
Oct. 15th, 1892.

The people of this province are losing their confidence in the administration of criminal justice, and this, it must be admitted, will be prejudicial to the administration. One feels a little hesitation in telling the truth, but the

Administration of criminal justice
under Sir Charles Elliott.

truth must be told. It is owing to Sir Charles Elliott's system of administration that such a state of things has come about. At least this is what the public think. It cannot be doubted for a moment that the circulars which have been up to this time issued by the Lieutenant-Governor on the subject of the administration of criminal justice have been dictated by the best of motives, but they have unfortunately produced the worst effects. There can be no question that Sir Charles' object is to suppress crime, and to protect the weak against the strong. What Sir Charles wants is that, if a man is oppressed by anybody, he should, instead of taking the law into his own hands for the punishment of the oppressor, apply to the properly constituted authorities for redress. His Honour wants his subjects to be meek and peaceful to the extent of being able to restrain their anger and other violent passions, even under circumstances calculated to excite those feelings, and to look up to the authorities for redress of their wrongs. That His Honour's intentions are good must be admitted, but it is not, as a matter of fact, possible for ordinary men to become complete masters of their passions. And that is why men often commit acts which on cooler thought they would refrain from. But these acts are often of so trivial a nature, that society is not at all likely to be endangered by Judges and Magistrates omitting to take notice of them. But it is a noteworthy fact that the criminal authorities of this province meet these peccadilloes with heavy punishment. It is no wonder, therefore, that wicked people should take advantage of this habit of the criminal authorities, to harass those against whom they have a grudge, by somehow getting up criminal cases against them, and, as matters in this respect are found to turn out, by getting them punished. Sir Charles Elliott measures the ability of a Criminal Judge by the percentage of his convictions, and many Criminal Judges, therefore, display a readiness to convict accused persons, irrespective of the merits of their cases. Has Sir Charles ever thought that this policy of his produces harm instead of good?

But Criminal Judges in this country are as fond of heavy punishments as they are of indiscriminate convictions. This is why they consider short imprisonments very light punishment for the people of this country, who are the meekest and least-criminally disposed people in the world, and hesitate not to inflict upon people whose earnings seldom exceed Rs. 3 or 4 a month, literally ruinous fines of Rs. 25 or Rs. 30. None of the Deputy Magistrates gets less than Rs. 250 a month as his salary, and all of them therefore appraise a poor man's Rs. 25 by their own standard of pecuniary power. Nor are they, perhaps, much to blame for doing this. For, in these days of hard living, but few can be expected not to yield to the temptation of rising, by fair means or foul, in a service in which promotion now depends upon punishing heavily and in large numbers. There are, of course, magisterial officers who are not so weak; but the majority certainly pay little heed to the dictates of their conscience in the discharge of their duties. This weakened *morale* of the criminal judicial officers is doing great harm to the country.

In making these remarks, the writer has in view, not isolated cases of failure of criminal justice, but failure of that justice as almost everyday occurrence. The following case lately occurred in the Birbhum district:—During the last *Janmastami* festival (which took place on the 15th August last) Binod Bihari Sarkar and others, of Surul in that district, went to the house of some of their kinsfolk to bring over the image of the god *Salgram*, and thereupon a quarrel ensued. A constable who was on duty on the spot deposed that four or five of Binod Sarkar's men came with *lathis* upon the men of the other party with cries of "beat, beat—" that one of the men actually made use of his *lathi*, which was parried by him (the constable) that he (the constable) was slightly hurt in the attempt, and that the men then fled from the place. For this offence Babu Girindra Chandra Banerji, Deputy Magistrate of Birbhum, sentenced one of the men to six months' rigorous imprisonment, and two others to three months' imprisonment each. Binod Sarkar himself was leniently dealt with and sentenced to a month's simple imprisonment and a fine of Rs. 200. On appeal, Babu Kedar Nath Rai, District Judge, remitted the sentence of imprisonment passed upon Binod Sarkar, and slightly increased his fine, and upheld the sentence of imprisonment passed upon the man who had made use of his *lathi*.

The writer will say nothing about these sentences, but will ask Sir Charles Elliott if this is the sort of justice he wants.

(e)—*Local Self-Government and Municipal Administration.*

8. The
- Dainik-o-Samachar Chandrika*
- , of the 14th October, writes :—

DAINIK-O-SAMACHAR,
CHANDRIKA,
Oct. 14th, 1892.

Mr. Cotton on the sanitary improvement of Calcutta.

In a paper read at the last meeting of the Health Congress, Mr. Cotton, Chief Secretary to the Government of Bengal, says that the cholera scare will not disappear from Calcutta, so long as Dr. Simpson's building regulations are not given effect to, that is to say, so long as families of small means are not expelled from Calcutta, the roads are not made broader, and the number of houses is not reduced. After the Great Plague, London was burnt down by a fire and the roads in the newly-built city were made broader. In the same way, Mr. Cotton can only have his desire for notoriety fulfilled if he can manage to get Calcutta burnt down by fire. It will certainly be better to burn the town once for all, rather than to subject its people to the perpetual annoyance of the building regulations.

(f)—*Questions affecting the land.*

9. The
- Hitavadi*
- , of the 13th October, reports oppression from Cuttack

HITAVADI,
Oct. 13th, 1892.

The settlement operations in Cuttack.

in connection with the survey operations that are now being carried on there. Both raiyat and zamindar have been made victims of this oppression. It was their apprehension that such oppression would be committed that made the people protest so much against the survey. It is now the duty of Government to enquire into the matter, and to take steps to put down the oppression, if there is any.

(g)—*Railways and communications, including canals and irrigation.*

10. The
- Bangvasi*
- , of the 15th October, says that a survey has been

BANGAVASI,
Oct. 15th, 1892.

The Rajapore drainage canal in the Howrah district.

almost completed, under section 5 of Act V of 1875, of all lands situate near the Rajapore drainage canal in the Howrah district. In spite of distinct orders to the effect that a survey should be made of only those lands which will profit by the canal, the survey authorities have included in their operations not only lands which will not so profit, but also lands which have suffered by reason of the excavation of the canal. The imposition of a tax for water-supply at a time when the people are suffering from scarcity will absolutely ruin them.

(h)—*General.*

11. The
- Banganivasi*
- , of the 14th October, says that the Prime Minister of

BANGANIVASI,
Oct. 14th, 1892.

Loan of Gurkha troops from Nepal.

Nepal is probably coming to Calcutta with the object of settling the question of the Nepal Government's lending to the Government of India some Gurkha regiments, as requested by Lord Roberts during his visit to Katamandu. But ought not the Government of India to be ashamed of making such a request, seeing that among its own subjects there are such warlike races as the Rajputs, the Mahrattas, and the Sikhs, whom it has itself made unwarlike by a stringent enforcement of the Arms Act, from an undeserved want of confidence in their loyalty? Let the British Government place implicit confidence in the loyalty of its own subjects, and give them proper military training, and no nation on the earth will dare to cast a covetous look on India.

12. Referring to the proposal to hold Commissions of Enquiry into the

BANGANIVASI.

The Hurdwar enquiry.

Hurdwar affair at Allahabad, Lahore, and Benares, the same paper says that it would be inexpedient and impolitic to awaken false hopes in the public mind, and to subject witnesses to further harassment, if the authorities have really no intention of punishing the offenders. The writer fails to see the necessity of further enquiry after the facts that have been elicited by the enquiry already made at Hurdwar.

13. Referring to the
- Indian Daily News*
- ' statement that the Lieutenant-

BANGANIVASI.

Sir Charles Elliott and the Press.

Governor has not taken any notice of the conduct of Mr. Phillips in the Mymensingh case, because the case has been agitated in the newspapers, the same paper says that, if this is true, then the Lieutenant-Governor ought to tell

the public plainly that he will not listen to any criticism of his own actions, or of any actions of his subordinates. It is hard to make out why the Press has incurred His Honour's displeasure. Truth is certainly sometimes unpalatable, and is His Honour displeased with the Press, because the Press explains to the public what His Honour wishes to conceal, namely, the real object of the policy which His Honour is following? It is clear from the Lieutenant-Governor's anxiety to mix with the natives freely and on terms of friendship, that it is his desire that the people should ascribe all his actions to the best of intentions, and the Press, by pointing out the real object of his actions has, therefore, incurred his displeasure. It is the public belief that Sir Charles Elliott has laid the axe at the root of high education, only because natives are enabled by means of their education to see through the policy of Government. However that may be, the writer would have Sir Charles Elliott point out some method by which public grievances might be brought to the notice of the authorities, if agitation in the newspapers is really distasteful to them.

BANGANIVASI,
Oct. 14th, 1892.

14. Referring to the currency agitation in this country, the same paper

"A revolt of white men in India" writes as follows:—

The meek Bengalis startle at the name of revolt. Many will, no doubt, therefore, give a shudder on reading the name of this article, "A revolt of white men in India." Many again will consider the article a hoax, conceived by the management of this paper with a view of creating a sensation after the long Durgá Pujá vacation; for they think that India, which is the playground of white men, can on no account be converted by them into a scene of revolt. But the writer speaks the truth when he says that indications of a revolt of white men are actually visible in this country. The white-skinned officers in the Indian service are actually preparing to rise in revolt against the Government of India. The newspaper, which is the organ of these officers, has actually declared this revolt, and has invited all white-skinned officers in India, not excepting Lord Lansdowne himself, to join in it. The object of this revolt is not to found an Anglo-Indian dominion in India, independent of the sovereign power of England, like the Anglo-American dominion in the New World, but only to suck the blood of the Indians. No spears, swords, muskets, cannon balls, and powder will be needed for this revolt. The Indians will have to smart under no bodily pain or wound. The Indian's blood will be sucked slowly out by a strange scientific process, till the very life-breath in the body is out. And it is no wonder that the English people, who now do everything scientifically, should be able to effect surgical operations upon our bodies without our becoming aware of the same, and to take away our lives in the manner aforesaid.

An officer plainly wrote in the *Englishman* the other day that, if the Government of India did not see its way to deliver the official community from the currency difficulty, that community would make a strike against Government, and induce even the Members of the Councils and the Viceroy himself to join it, and that, if the authorities in England should send out a fresh batch of officials to take their place, they must make India too hot for the new men.

The obvious object of the Anglo-Indian officials is to threaten the Government of India, somehow or other, into conceding their demands. No one who has read the English character rightly will for a moment consider the threats held out by the writer in the *Englishman* as empty or idle. An Englishman never says what he cannot carry out. He is not the man to speak empty words. The writer in the *Englishman* must have informed himself of the mind of his brother-officials before he wrote his threatening letter. Later communications in the *Englishman* on the same subject corroborate this view. It is clear that, no matter whether an actual strike is gone into or not, the whole European official community have already effected a combination among themselves in order to threaten the Government of India. There is no knowing whether the Government of India will allow itself to be cowed by these threats. But its present attitude seems to indicate a surrender to the revolting party as the only means of escape from the difficulty. But that will mean grave danger for the Indians. If the Government of India looks upon its European officials with more favour than upon its Indian subjects, and concedes the former's demands, it will not be long before the latter are absolutely ruined. But will not the ruin of its Indian subjects imperil the

very existence of the British Government in India? The Government of India must not allow itself to be frightened by these threats, but to put down the revolt by counter-threats. It ought to explain to the European officials that they get higher salaries, and enjoy greater powers, than officials in any other country in the world; and that, as a matter of fact, in spite of the high exchange, the European officials in this country earn more than double the pay that men holding similar offices in other countries get. No matter how they may threaten the Government, it is absolutely certain that it will not be easy for the Anglo-Indian officials to give up such fat salaries.

15. The *Sulabh Dainik*, of the 17th October, has an article headed, "The Sir Charles Elliott and the gagging of the native press," the writer of which native press. says:—

SULABH DAINIK,
Oct. 17th, 1892.

There is a rumour that the Government of Bengal is trying to bring under its control—that is, to subsidise—two native newspapers. But the authorities have often been heard to say that a free press is conducive to the good of both ruler and ruled. Why this rumour then? Is the Bengal Government at bottom anxious to gag the native press? The *Indian Mirror* has stated again and again that the Lieutenant-Governor has made the *Hindoo Patriot* his own, and neither Government nor the *Hindoo Patriot* has contradicted the *Indian Mirror*. Does Sir Charles Elliott really think that the native press is an obstacle to the carrying on of the administration without a hitch? In the present condition of the country Government may derive great benefit from a free native press, and it will not be for the good of the administration if some members of that press are robbed of their freedom just now.

III.—LEGISLATIVE.

16. The *Darussaltanat and Urdu Guide*, of the 14th October, says that the next vacancy in the Bengal Council ought to be filled, not by a representative of the zamindari interest, but by a representative of the educated community. It is from representatives of the latter community that the country derives most benefit in matters of legislation.

DARUSSALTANT
AND URDU GUIDE,
Oct. 14th, 1892.

17. The *Banganási*, of the 15th October, says that Sir Auckland Colvin has asked the Government of India to pass a law which will enable the authorities to break up any fair. But the writer fails to understand why Sir Auckland considers such an enactment necessary, when Government, as the Sovereign power in the land, can break up any fair it pleases, as it broke up the Hurdwar fair the other day. Lord Lansdowne has said very distinctly that, whenever religion shall interfere with morality, Government will give effect to the latter and disregard the former. Where, then, the necessity of such a law as Sir Auckland proposes?

BANGAVASI,
Oct. 15th, 1892.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

18. A correspondent of the *Hitavadi*, of the 13th October, thus speaks of the condition of the crops at Kaliganj in the district of Khulna:—

HITAVADI,
Oct. 13th, 1892.

The crops here are withering away for want of rain, and the floods have destroyed nearly all the crop which was expected to be saved. If there be rain even now, a portion of the crops may be gathered in. There was a partial failure of the crops last year, and many are still suffering from its effects. The present year is one of great scarcity, and people are experiencing the greatest difficulty in procuring their daily food. A good many of them are starving. The local Deputy Magistrate has personally inspected the condition of the people in the afflicted parts, but no one knows what the result of the inspection will be. It is hoped that Government will take steps to save the people from distress and famine.

19. The *Banganivási*, of the 14th October, says that the pinch of scarcity is being felt in several villages in the Mymensingh and Bankura districts. The writer has also received a mass of communications regarding distress in several of the districts. Government itself admits the prevalence of scarcity in the Hooghly, Burdwan, Midnapore, and Cuttack districts. But have the authorities taken any steps to

BANGANIVASI,
Oct. 14th, 1892.

relieve the distressed people? Sanitation will not save the people from death so long as they do not get sufficient food to eat. Want of good drinking water or of good drainage may make the people unhealthy, but want of food will not let them live long.

BANKURA DARPAN,
Oct. 15th, 1892.

Distress in the Bankura district.

20. The *Bankura Darpan*, of the 15th October, has the following on the subject of distress in the district of Bankura:—

There has been scanty rainfall this year in this part of the country. The *aus* crop has withered away, and the condition of the winter crops is not good, and the outturn will be only 4, 8, and 10 annas in different parts of the district. But seeing that paddy is now being frequently stolen from the fields, one does not know whether even this scanty outturn can be harvested. Theft and dacoity are rife, a large dacoity having been committed the other day in a village near the town. Travelling alone has become unsafe, and the number of beggars is on the increase. People emaciated by starvation can be seen in numbers. Distress is very great among the lower classes of people, many of whom are unable to procure even a full meal a day. Agriculturists and respectable people of small means are in extreme poverty. They cannot live by manual labour and the mahajans refuse to give them loans of paddy; death from starvation is staring them in the face. Rice has become very dear—is selling at 8 or 10 seers a rupee. Reports of distress are coming from all parts of the district, and it is high time the authorities took timely measures. The view entertained by some of the officials of Government, that, after a shower or two of rain the mahajans will again lend paddy and the distress will abate, is entirely erroneous. The time for giving loans of paddy has long passed away. There was a slight rainfall in the town of Bankura on the third day of the Durga Puja, but it was confined to a very small area. The authorities should no longer remain indifferent.

Rainfall has been so scanty here that scarcity of water will be felt in the course of two or three months. The rivers are already dry. The prospects of the crops at Kotalpur are not bad, but the outlook in some 50 to 60 villages on the south-east of Kotalpur is deplorable in the extreme. The population of these villages consists chiefly of agriculturists. For seven months in the year they live on loans of paddy. Some Musalmans of these villages applied to the Deputy Collector of Vishunpur for loans. But the Deputy Collector having rejected their application, they applied to the Collector and the Divisional Commissioner. The Collector has sent the application back to the Deputy Collector for enquiry. These people will be greatly benefited if the authorities can give them the loan asked for.

BANGAVASI,
Oct. 15th, 1892.

Reports of distress.

21. The *Bangavási*, of the 15th October, has the following:—

(1) Advices from Orissa state that the people there have not yet completely recovered from the effects of the floods. Rain has fallen in some places, and the prospects of the crops are hopeful, but the local yield of crops will be quite inadequate to remove the prevailing distress which extends over an area of some 1,600 square miles inhabited by two millions of people. It is also rumoured that deaths from starvation are already occurring, though no official statement of this fact has yet come to the knowledge of the writer. The authorities have not yet taken any steps to relieve the distress. It is said that relief works for 10,000 people will be opened in the month of November next.

(2) Great distress prevails in Ramanashekhdi in the Murshidabad district, owing to failure of crops during two successive years.

(3) About 50 or 60 villages to the east of Gangajalghati in the Bankura district are suffering from drought and scarcity. Rice is selling at Rs. 5 per maund.

VI.—MISCELLANEOUS.

BANGANIVASI,
Oct. 14th, 1892.

22. The *Banganivási*, of the 14th October, has the following in the course of an article headed "*Vijaya*" or "Farewell to the Goddess Durga":—

The *Vijaya*.

What a grand festival this *Vijaya* or Farewell to the Goddess! But who are they that are celebrating this festival? Conquered peoples should hold no

festivals. There should be no *Vijaya* for a conquered people—for a people, that is, who, having lost all their peace and happiness, are suffering the pangs of misery, are being disgraced and insulted at every step, and are accepting their insult and their disgrace in a spirit of unspeakable humiliation. The memory of glories that have passed away—a memory still fresh in their minds—is this their only trophy in this *Vijaya* of theirs? Or does that tear-drop in that corner of their eye awaken the thought that some of them may be yet alive? But those are not tear-drops; they are the elixir that reanimates the dead. The power that is in that elixir will awaken them to new life.

23. The *Dainik-o-Samachar Chandrika*, of the 14th October, refers to the London *Spectator's* remarks on Babu Pratap Chandra Mozumdar's letter, and writes as follows:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 14th, 1892.

The editor of the *Spectator* resided for a long time in Bengal, and his criticism of the letter proves his Bengal experience. He has fully found out the he-Babus of Bengal. Like the writer of this paper, the editor of the *Spectator* regards with disgust the affectation of English manners and customs by these he-Babus, and the preference they show for the English costume, the English speech, and all else English. In expressing himself to this effect, and in asking educated Bengalis to cultivate their own sweet Bengali language, the editor of the London *Spectator* has proved that he knows Bengal.

Like the writer of this paper, the editor of the *Spectator* is sorry that the Babus should be so anxious to introduce foreign manners and customs into their own country. Like the writer, the editor of the *Spectator* also regrets that the Babus should be so much disposed to talk and so little willing to work. The writer is glad that the editor of the *Spectator* has pointed out the faults of the Babus, thereby acting like their friend. Those Englishmen who secretly enjoy themselves after putting false notions of worth and importance into the heads of Anglicised Babus are not their friends but their enemies. But the Babus regard them as their friends!

There can be no comparison between England and India, and by comparing the two Babu Pratap Chandra has made a serious error. The writer detests Englishmen of the type of Messrs. Griffin, Maclean, Malleson, &c., who are always abusing the whole Bengali nation for the faults of a few of its members; but he looks upon those as loving friends who, like the editor of the *Spectator*, point out what are real faults in the Bengali Babus. The Babus can only talk, and that is why the writer does not like them at all. If it had been possible for the Congress to do any good to the country, the writer would have joined it and become a disciple of Mr. Hume. But the Congress is doing more harm than good to the country. The Congress would have been able to do good to India, if India had been America, or England, or Australia, or even Zululand or Fiji Island—had been, in short, any other country than India. Mere talking can do no good. Talking looks good only in those that have strong limbs and can work. An indolent and worthless people like the Bengali can gain nothing by talking.

The Puja.

24. The *Bankura Darpan*, of the 15th October, has the following:—

BANKURA DARPAN,
Oct. 15th, 1892.

The great puja of the Goddess Durga is over, but what can be a matter for greater regret than that, in this season of joy and festivities, so many people should be living in sorrow and constant fear of famine. How can people who have got no food to eat and who are apprehending death from starvation join in festivities? But this is as the great Goddess wishes. Man cannot surely control the decrees of Providence.

The sea-voyage movement.

25. The same paper has the following on the sea-voyage movement:—

BANKURA DARPAN.

Sea-voyages ought not to be prohibited among the Hindus. Provided a Hindu observes his national manners and customs he can go by land or by water wherever he likes. It is the writer's opinion that, if so minded, a Hindu can observe the practices and injunctions of his religion wherever he may be.

A proposed law for the prevention of animal-sacrifice.

26. The *Bangavasi*, of the 15th October, has the following:—

BANGAVASI,
Oct. 15th, 1892.

The manner in which a large number of goats were sacrificed at the temple at Kalighat on the occasion of the last Durga Puja has so pained a Christian missionary, that the reverend gentleman has actually proposed the enactment of a law for the prevention of such sacrifices. And the proposal has already received the support of not a few worthless and

hypocritical Hindus. But, because the British Government, which has given a pledge of religious neutrality to its subjects has, nevertheless, fallen into an error in one or two matters, it does not follow that the Indians have become so unlucky that it will fall into error in every matter. If, however, they have really become so unlucky—if, that is, a law for the prevention of animal-sacrifice is really passed at the instance of this Christian missionary—even then the people will be able to do nothing. When the most powerful Aurungzebe demolished the sacred shrine of Govindji at Brindaban before the very eyes of the Hindus, terror-stricken as they were, the Hindus bore their heart's agony in silence, for they were absolutely powerless to make their ruler understand that an agonising pain was breaking their hearts. If, therefore, the proposal now made by the Christian missionary is carried out, the people will be simply helpless. What fate has ordained will surely come to pass. The matter has not, however, attained such importance that it can excite the ire of the Hindus against either the missionary or those hypocrites who have supported his proposal. How will those, to satisfy whose hunger numberless cows are being slaughtered in this country, understand the meaning of the animal-sacrifice which is offered at Hindu temples? Such men are objects of the Hindu's pity and not of his anger.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 18th, 1892.

Imports, exports, and the exchange question.

27. The *Dainik-o-Samachar Chandrika*, of the 18th October, has the following:—

The present exchange difficulty will not be over so long as bimetallism is not adopted in this country. They are very much mistaken who think that the present exchange difficulty is checking the influx of British goods into the country, and by favouring the increase of exports is promoting the cause of Indian arts and manufactures. In the first place, the high rate of exchange has not, as a matter of fact, checked the influx of foreign goods into the country. The imports have gone on increasing, at the rate of nearly two crores of rupees per annum, since 1874. And the explanation is clear. The heavy exchange ought to make English goods dearer in this country and thus to discourage their import. But English merchants, whilst keeping up the old prices, are avoiding loss from exchange by making larger adulterations. Thus, the Manchester cloth, which still sells for one rupee as before, now contains much less cotton and much more jute than before. This is true of all other European goods. And this being the case, it is not true that a rise in exchange tells on the import trade of India.

As regards the second point, it is indeed true that exports are increasing with the rise of exchange, but it is not true that this increase is in any way encouraging Indian arts and manufactures. The increase in question is in the raw products of India, and the export of the raw products tends only to throw Indian artisans and manufacturers out of work. It only cheapens prices in the countries into which these raw materials are imported. Thus, by increasing both exports and imports, the present exchange difficulty is operating to the prejudice of the people of India.

URIYA PAPERS.

URIYA AND
NAVASAMVAD,
Sept. 7th, 1892.

28. The *Uriya and Navasamvad*, of the 7th September, reports that there were good rains in the Balasore district, but they were too late to save the entire paddy crop standing on the field.

UTKAL DIPIKA,
Sept. 10th, 1892.

29. The *Utkal Dipika*, of the 10th September, is sorry to find that the provisions of the Chaukidari Bill have passed into law and that the chaukidars, though paid by villagers, have been made the servants of the District Magistrate.

UTKAL DIPIKA.

30. Referring to the Resolution of Government on the report of the Committee appointed to enquire into the poverty and destitution prevalent among Europeans and Eurasians in Calcutta, the same paper observes that it would not be at all fair to maintain a regiment of Eurasians at the cost of the Indian public, whom they do not represent in any way.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 22nd October 1892.